



february 23, 2015

## hartford street zc news

**The myriad Laws are seen written in thin India ink.** But the beginner must do zazen earnestly. Then he will realize that there is nothing born into this world which will not eventually become "empty." Oneself and the original face of heaven and earth and all the world are equally empty. All things emerge from the "emptiness." Being formless it is called "Buddha." The Mind of Buddha, the Buddhahood, the Buddha in our minds, Buddhas, Patriarchs, and Gods are different names of this "emptiness," and should you not realize this you have fallen into the Hell of ignorance and false imagination.



According to the teaching of an enlightened man, the way of no return is the separation from Hell and rebirth, and the thought of so many people, whether related to me or not, passing through reincarnations one after another, made me so melancholy, I left my native place and wandered off at random. I came to a small lonely temple. It was evening, when dew and tears wet one's sleeves, and I was looking here and there for a place to sleep, but there was none. It was far from the highway, at the foot of a mountain, what seemed a Samadhi Plain. Graves were many, and from behind the Buddha Hall there appeared a most miserable-looking skeleton, which uttered the following words:

The autumn wind  
Has begun to blow in this world;  
Should the pampas grass invite me,  
I will go to the moor,  
I will go to the mountain.

What to do  
With the mind of a man  
Who should purify himself



## public schedule

## mondays

\*7:00 am zazen

\*7:40 am morning chanting service

*\*last monday of each month, no morning  
schedule*

6:00 pm zazen

6:40 pm evening chanting service

## tuesdays - fridays

6:00 am zazen

6:40 am kinhin (walking meditation)

6:50 am zazen

7:20 am chanting service

7:40 am soji (brief temple cleaning)

Within the black garment,  
But simply passes life by.



All things must at some time become nought, that is, return to their original reality. When we sit facing the wall doing zazen, we realize that none of the thoughts that arise in our minds, as a result of karma, are real. The Buddha's fifty years of teaching are meaningless. The mistake comes from not knowing what the mind is.

[一休宗純 Ikkyū Sōjun \(1394-1481\) 骸骨 - Skeletoons \(words and Illustrations\)](#)  
trans. R. H. Blyth & N. A. Waddell

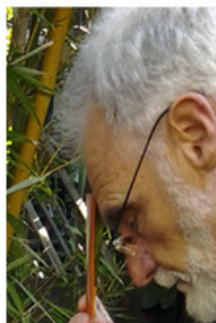
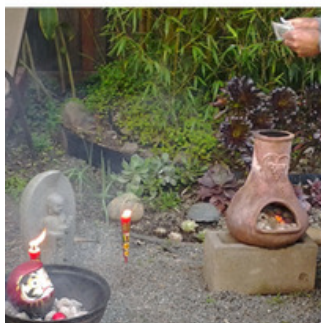
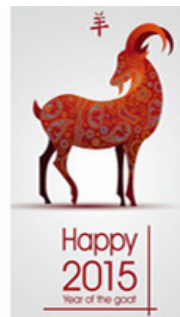
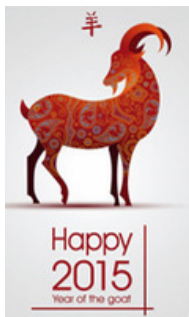
6:00 pm zazen  
6:40 pm chanting service

thursdays study hour 7:30pm

### **saturdays**

6:30 am zazen  
7:10 am chanting service  
7:25 am soji  
8:30 am drop-in instruction  
9:25 am zazen  
10:15 am dharma talk  
11:00 am refreshments/social\*

*\* if a ceremony applies it will occur  
before social time*

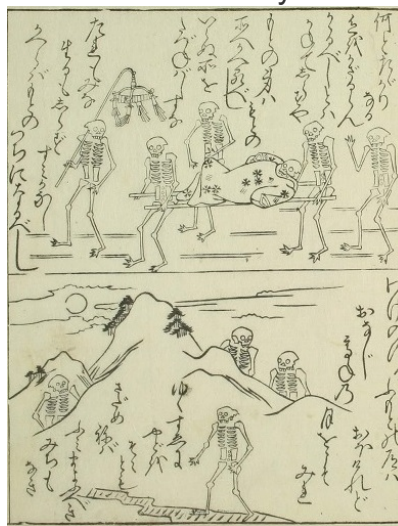


*hszc Chinese new year event, joss paper offerings to those who have gone beyond and the passing of one daruma with realized goals to a new daruma with new goals for the 2015 lunar year. While offering the hszc daruma, he traveled to his new state of ash along with Tendo & Keido's 2014 smaller daruma, but their small daruma did not go without protest, he spontaneously leapt out of the fire in the first few minutes about 12" in the air and into the garden to escape, but was retrieved & transitioned to ash also in the end.*

### words from our Abbot: Rev. Myō Lahey

... the irony is of course that the extraordinary is the ordinary, and one way to encounter that truth is by embedding ourselves more firmly in the ordinary, and addressing the ordinary over and over again until its extraordinary nature reveals itself. So that's what we're doing, we're embedding ourselves in the ordinary in the process of which we encounter one another in a different way and that of course is one facet of the extraordinary...

The universe is a limitless field of dependent co-arising and really no particular co-arising is cooler than another, believe it or not, and yet I notice that there are dependent co-arisings that I almost belligerently claim to be "me" and others that I reject on the same



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basis.

So this is the karmic habit of the sentient being, and as they say the impulse driving that is very strong and of course based on the almost unquestioned assumption that our separateness is not merely apparent, but intrinsic; and among many things Buddhists say, this is not a balanced picture, that is an unbalanced picture and as a result, great suffering ensues. So this is a fairly drastic assessment of our human situation and as you know Buddha had some trouble with it to...

[hszc dharma talk 11 2014](#)



### upcoming events:

**dharma talks** @10:15am, saturdays

- **Myō Lahey** - feb 28; mar 7,14
- **Daiko Tanzen, David Bullock** - mar 28, may 23,jul 25

**quest speakers** - **Renshin Bunce** - mar 21; **Konin Cardenas** - apr 18; **Fugan, Eugene Bush** - may 9; **Laura Burges** - jun 20; **Anshi Daigi, Zachary Smith** jul 11 & sept 19; **Laura Burges** - oct 17; **Fugan, Eugene Bush** - nov 14; **Ryuei, Michael McCormick** - dec 12

**full moon ceremony** - **saturday, march 7** around 11am- the full worm moon, as the temperature begins to warm and the ground begins to thaw, earthworm casts appear, heralding the return of the robins. the more northern tribes knew this moon as the full crow moon, when the cawing of crows signaled the end of winter; or the full crust moon, because the snow cover becomes crusted from thawing by day and freezing at night. the full sap moon, marking the time of tapping maple trees, is another variation. to the settlers, it was also known as the lenten moon, and was considered to be the last full moon of winter.

**Mahapajapati memorial** - **saturday, march 14** around 11am- A celebration of Mahapajapati Gotami, the first woman to be ordained from the Buddha and to join the Sangha. She was the Buddha's maternal aunt and adopted mother after her sister, Queen Maya ([Mahāmāyā](#)), the Buddha's birth mother, died.

**study hour - thursdays @7:30pm: the Vimalakīrti Sūtra.** we can share books for anyone who wants to join in, or feel free to purchase a copy and join us (many are very low cost online, we focus on [Dr Thurman's version](#)). check our twitter page for any last minute changes in schedule.

### **closure & schedule changes**

**no morning (only) zazen & chanting/service on the last monday of every month.** please check [our twitter](#) page for last minute changes

**practice discussions are available with Rev. Daiko Tanzen, David Bullock.** please contact him directly or email: [hszc108@yahoo.com](mailto:hszc108@yahoo.com) to request to schedule time.

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### **sangha member musings:**

*(sangha musings are not the expressed opinion of HSZC, its' board of directors, nor its employees)*

Peter Goetz, MFT -

### **Why Didn't They Say Anything?**

*I cannot escape the consequences of my actions.  
My actions are the ground on which I stand  
-attributed to the Buddha*

What happens when someone's actions are helpful and harmful at the same time? Looking at the life and work of Joshu Sasaki-roshi asks this question with others close behind. His death at age 107 on July 27, 2014 brought with it a coda of brilliance and accomplishment to a 93 year full engagement as a zen monk and teacher. It also left a wake of allegation, dispute, guilt and sleaze. Starting in Japanese temples in the early 1920s where he entered as a young teen novice and ending in a Los Angeles hospital bed, his vast teaching career, influence and benefaction has been overshadowed by a sadly tainted legacy. Sasaki was of the Rinzai tradition of zen, a strict and rigorous discipline of 16 hour practice days, koan study and work. His arrival in the US in 1962 met the first waves of young Americans seeking the wisdom of Eastern spiritual traditions utterly different from the ones they were raised with. American culture and mores were flipped upside down, assumed power positions were challenged; gender, sexual, class roles, all questioned. Into this vibrant, changing new



atmosphere, American zen students dropped into the highly structured setting of Sasaki's teachings with its Japanese cultural forms and practices, unchanged for centuries. Not for the faint of heart, his teachings demanded a lot from students. There's estimates he touched the lives of a half million people. For some women students, Sasaki's touch carried more than traditional zen study. Allegations had been rumored for years of his improprieties, of his telling women to expose their breasts to him during koan interviews, unasked for touching or demands for sex, refusal of which bringing threat of expulsion from the community. These allegations blew into the open in 2012, when Sasaki was 105. He never responded to them.

What are the teachings here? ([click here for the rest of this article](#))

**HIV meditation group**; weekly meditation group for those living with HIV, their friends, families, community supporters & anyone who wants to join us!

thursdays & fridays

10:30am zazen

11:00am garden socializing

**meditation in recovery**; weekly meditation group for men & women in recovery from addiction  
fridays, 7:30pm - 9pm

(women only) **meditation in recovery**; monthly meditation group for women in recovery from addiction.

*first thurs, 7:15pm -8:45pm*

*please [contact us](#) for rental space as well, events, ceremonies performed by a zen priest - weddings, memorials, coming of age & baby naming events.*

find other sf bay area lgbtqqi events [here](#) - or - [here](#)  
national, worldwide & other holidays [here](#) (\*warning\* some are pretty silly)

*Branching Streams*

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Abbot, hartford street zen center --  
- Reverend Myō Lahey ---



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*May this newsletter find you well  
& equanimous! \_/|\\_*

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